



金輪通訊

Gold Wheel Sagely Monastery
Newsletter

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宣公上人—上堂說法

法無定法 說無定法

法尚應捨 何況非法

Ascending the Hall to Speak Dharma

Composed by Venerable Master Hsuan Hua

Dharmas are not fixed;

Speaking is likewise not fixed.

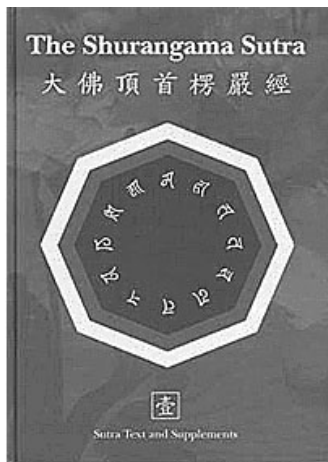
Even Dharmas should be renounced;

How much the more so non-dharmas.

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The Shurangama Sutra

A Simple Explanation by
Venerable Master Hsuan Hua

大佛頂首楞嚴經淺釋

(Continued from issue #280)

(接上期)

佛告阿難：汝言覺知分別心性，俱無在者。世間虛空水陸飛行，諸所物象，名爲一切，汝不著者，爲在爲無？

佛告阿難：佛聽見阿難這樣講，就告訴阿難說了，汝言覺知分別心性，俱無在者：你現在說這個覺知分別的心性，什麼地方都不在。無著嘛！無著就是「無在」，沒有著落，沒有落腳處。

可是，世間虛空水陸飛行，諸所物象，名爲一切：「世間」，有「有情世間、器世間」這兩種：眾生，就是有情世間；一切山河大地、房廊屋舍，這叫器世間。「水」，就是有水的地方，及水中的水族。「陸」，就是陸地，和住在陸地的人、畜。「飛」，就是飛的禽鳥。「行」，就是這一切在陸地上行走的有情。山河大地、房廊屋舍、虛空萬物，這一切的依報、正報，都叫「物象」。「依報」，就是山河大地、房廊屋舍；「正報」，就是眾生這個身體。這個世界，就是依、正二報所成就的。所有我說的這些個世間、虛空和水、陸、飛、行的

The Buddha said to Ananda, “You say that the nature of the mind which perceives, makes discriminations, and is aware, is not located anywhere at all. The entirety things existing in the world consists of space, the waters, the land, the creatures that fly and walk, and all external objects. Does your nonattachment also exist?”

The Buddha again replied to Ananda’s explanation with a question: **The Buddha said to Ananda, “You say that the nature of the mind which perceives, makes discriminations, and is aware, is not located anywhere at all.”** To have no attachment is to have no location.

But, **the entirety things existing in the world consists of space, the waters, the land, the creatures that fly and walk, and all external objects.** There are two kinds of worlds: the sentient world, composed of living beings and the material world, which includes all the mountains, rivers, the great expanse of earth, and all the various buildings. These, empty space and the myriad external objects together make up the two kinds of retributions: dependent retribution, which includes the land, the waters, the buildings; and proper retribution, which refers to our bodies. The world consists of these two. All these worlds, including sentient beings from empty space, waters, land, and beings that fly and walk, all these dependent retribu-



有情眾生，這所有的依報、正報，都叫做「一切」。

汝不著者，為在為無：現在你說你不著住的，你不著到什麼地方啊？為有所在，為無所在呢？是有個地方不著，是沒有個地方不著呢？

無則同於龜毛兔角，云何不著？有不著者，不可名無；無相則無，非無則相，相有則在，云何無著？

無則同於龜毛兔角，云何不著：你要是沒有一個所在，就好像龜毛、兔角似的，根本就沒有。幾時你看見龜生過毛？你幾時看見兔子生過犄角？這根本就是沒有的。既然沒有，你又著個什麼？根本就沒有，你怎麼說出個「著」字來呢？你到底著於什麼？你怎麼能說「不著」呢？

有不著者，不可名無：你若說有一個「不著」在這個地方，你無著，這就不能說「沒有」。你還是有個東西，你才說「不著」；若真沒有，你為什麼要給它起個名出來，叫「不著」呢？這真是「頭上安頭，騎驢覓驢」，你有個頭，你又安出一個頭來；你騎在毛驢子身上，還又去找驢。

無相則無：你要是沒有所著了，這就是沒有了。非無則相：如果不是沒有的話，這就有個形相。相有則在：你這個心若有個形相的話，就有所在。云何無著：你怎麼又可以說「無著」呢？

tion, proper retribution are called 'entirety things.'

Does your non-attachment also exist? Among all these things in the world, where are you? What place are you not attached to? Is there someplace where there is non-attachment or is there not? If your non-attachment is nowhere, then that's the same as saying it doesn't exist.

If it does not exist, it is the same as hairs on a tortoise or horns on a rabbit. How can you speak of non-attachment? If non-attachment existed, it could not be said to be nonexistent. To be non-existent is to be without attributes. To be existent is to have attributes. Whatever has attributes has a location; how then can it be said to be unattached?

If it does not exist, it is the same as hairs on a tortoise or horns on a rabbit. Have you ever seen a turtle with hair or a horned rabbit? In other words, there is no such thing. **How can you speak of non-attachment?** If it doesn't exist, what is it you are attached to? How can you say it is "non-attachment"?

If non-attachment existed, it could not be said to be nonexistent. When you propose that at a certain place that implies there is a certain non-attachment. But you cannot say there isn't anything there. You speak of non-attachment, but if there is a certain thing called nonattachment, then you still have something; and how can you call that non-attachment? But if in fact it doesn't exist – if there is nothing there – why do you want to assign the name "nonattachment" to it? That is really a case of putting a head on top of a head or riding a donkey in search of a donkey.

To be non-existent is to be without attributes. If you haven't any attachment, that is non-existence. **To be existent is to have attributes. Whatever has attributes has a location; how then can it be said to be unattached?** But if it is not non-existent, then it has characteristics, and if something has form and an appearance, it thereby must have a location. If it has a location, how can you say it is unattached?

是故應知，一切無著，名覺知心，無有是處。

是故應知：因為上邊所講這個道理，所以你應該知道，一切無著，名覺知心，無有是處：你說一切無著，這叫做一個覺知的心，這又是不對了，你這又錯了！

爾時阿難在大眾中，即從座起，偏袒右肩，右膝著地，合掌恭敬，而白佛言：我是如來最小之弟，蒙佛慈愛，雖今出家，猶恃憍憐，所以多聞，未得無漏，不能折伏娑毘羅咒，為彼所轉，溺於淫舍，當由不知實際所詣！

就在世尊和阿難問答的時候，阿難轉了這麼多的圈子，轉來轉去，也跑不出去這個圈子，也找不著一個正經的路，還是在這個地方來亂跑。他用他這種分別的識心，以為是真實的，所以始終也不能入選，始終也不合格，也沒考上。

爾時阿難在大眾中，即從座起：本來當時在法會有大比丘、大阿羅漢、大菩薩，阿難在那地方坐著，他立刻就站起來了。偏袒右肩，右膝著地：把右邊的肩露出來，右膝跪到地下。「袒」，就是露出來；好像現在我著袍，衣這麼樣搭，這也就表示偏袒右肩。在中國的風俗，露出肩來是不恭敬的；在印度的風俗，尤其在佛教裏頭，偏袒右肩就是最恭敬的一種禮貌。偏袒右肩，右膝著地，這叫「身業清淨」，身不會造業了。

Therefore you should know, to call the aware, knowing mind non-attachment to anything is impossible.

Because of the principle mentioned above, the Buddha says, “**Therefore you should know, Ananda, to call the aware, knowing mind non-attachment to anything is impossible.** To say that your mind is non-attachment won’t work either. Your argument won’t stand. It is unreasonable.”

Then Ananda arose from his seat in the midst of the great assembly, uncovered his right shoulder, placed his right knee on the ground, respectfully put his palms together, and said to the Buddha: “I am the Tathagata’s youngest cousin. I have received the Buddha’s compassionate love and have left the home-life, but I have been dependent on his affection, and as a consequence have pursued erudition and am not yet without outflows. I could not overcome the Kapila mantra. I was spun around by it and sank in the house of prostitution, all because I did not know the location of the realm of reality.”

During the dialogue with the World Honored One, Ananda had spun in circles and couldn’t escape; he went around and around and still had not found the right road, because he was using his discriminating conscious mind and mistaking it for his true mind. And so, from beginning to end he was unable to enter the realm of the mysterious. He didn’t measure up; he didn’t pass the test.

Then Ananda arose from his seat in the midst of the great assembly; at that time there were great bhikshus, great Arhats, and great Bodhisattvas in the Dharma assembly. He **uncovered his right shoulder.** This means he let the right side of his robe fall, the way the sash I am now wearing over my robe is designed to leave the right shoulder uncovered. In China customs are such that exposing one’s shoulder would not be considered respectful, but by Indian custom, uncovering the right shoulder is a gesture of respect, especially in Buddhism. When he uncovered his right shoulder and **placed his right knee on the ground,** that represents the purity of body karma. The body cannot create evil karma in that position. He **re-**

合掌恭敬：這是一種「意業清淨」。而**白佛言**：對佛講話；這叫「口業清淨」。這表示三業清淨，向佛來請法。

現在阿難就自己回憶出家到現在這一些經過，**我是如來最小之弟**：我阿難，是如來最小的一個堂兄弟。「我」，這是阿難自稱。在釋迦牟尼佛的家族，有「四王、八子」，他的祖父生了四位，每一個人有兩個兒子，這叫四王、八子，阿難就是其中最最小的一個。還有一個叫「孫陀羅難陀」，阿難又稱「難陀」，這位也叫「難陀」，不過他是「孫陀羅的難陀」；孫陀羅是他太太的名字，等以後有機會再講這位孫陀羅難陀。

蒙佛慈愛：我承蒙佛您慈悲，對我是很愛護的。**雖今出家**：現在雖然我從佛出家了。出家，有出無明家、出煩惱家、出三界家、出世俗家，這出家有好多種。出世俗家，就是從世間這個家庭出去了。出無明家，無明也是我們每一個人的家。又有出煩惱家、出三界家，三界是「欲界、色界、無色界」，這都是我們每一個人的家。阿難出了世俗家，可是這種情感心還沒有斷，還沒有出無明和煩惱家，也沒有出三界家。證到初果阿羅漢，還沒有一定能超出三界呢！

猶恃憍憐：我因為是佛最小的一個弟弟，所以我在佛的面前還有所仗恃。仗恃什麼呢？仗恃我是一個小弟弟，於是有的時候也不守規矩；有的時候就像和佛撒嬌似的，好像一個小孩子，故意頑皮、故意不守規矩，好叫佛憐愛他、憐憫他。

spectfully put his palms together: that represents the purity of mind karma. **And said to the Buddha**: that represents the purity of mouth karma. Thus, the purity of the three karmas of body, mouth, and mind are represented as Ananda requests Dharma from the Buddha.

Now Ananda thinks over how he has spent his time since he has left the home-life. He says, **“I am the Tathagata’s youngest cousin.”** In Shakyamuni Buddha’s clan, there were four kings and eight sons. His grandfather sired four sons. His father was one of the four brothers, each of whom had two sons. Ananda was the youngest of them. His elder brother’s name was Sundarananda. Ananda has another name called ‘Nanda’. His brother was also called ‘Nanda’. However, he was Sundari’s Nanda. Sundari was the name of his wife. We’ll talk about Sundarananda when we have a chance later on.

I have received the Buddha’s compassionate love and have left the home-life. I followed the Buddha and left the home-life. In leaving home, one leaves the home of ignorance which could be said to be everyone’s house; one leaves the home of the three realms, that is, the realm of desire, the realm of form, and the formless realm; one leaves the home of affliction; and one leaves the worldly home, that is the home of one’s family. When you leave home, you leave these and many other kinds of homes. But though Ananda left his worldly home, he had not yet severed his emotional feelings. He still had not left the homes of ignorance and affliction or the home of the three realms. Even if one certifies to the first fruition of Arhatship, it’s not for sure that one can transcend the three realms!

But I have been dependent on his affection. Ananda confesses that he has relied too much on his family ties with the Tathagata. He allowed himself to be disobedient sometimes in order to get the Buddha’s attention. He would sometimes act like a child and be deliberately rambunctious, or he would purposefully not abide by the rules, and he expected the Buddha to sympathize with him, to take care of him.

所以多聞，未得無漏：所以我只知道學多聞，而忽略定力，我沒得到無漏。證初果還沒有到無漏，到四果就無漏了，就是把生死了了，不漏到三界上來了！

不能折伏娑毘羅咒，為彼所轉，溺於淫舍：我沒有本領、沒有力量來對治黃髮外道這先梵天咒，這種旁門外道的邪法，竟被這先梵天咒把我迷住了，在那個賣淫女人那不乾淨的房舍裏頭，好像被泥和水陷住了，拔不出腿來了。「溺」，就是淹溺，也就是被水淹上的樣子。好像人跳到海裏去淹死了——淹死也可以說是「溺死」。又有一個解法，我們這個小便，在中國叫「尿」，也叫「溺」；言其就是受一種迷糊，不潔淨了。

如果不是佛用〈楞嚴咒〉去把他救回來，這阿難就不用希望有這個結集經藏的機會了。大約佛的經藏就算要結集，也是由其他人來結集，阿難沒有份了。幸虧釋迦牟尼佛用〈楞嚴咒〉把他救回來，所以他才能結集這部《楞嚴經》，說出以往的這種因緣。

當由不知真際所詣：為什麼我溺於這個淫舍呢？這種的過失，就因為我不知道真心在什麼地方。「真際」，這個根本的真心；「所詣」，在什麼地方；也就是這個真心在什麼地方。啊，我不知道真心在什麼地方！他到現在還要找地方，要問究竟真心在什麼地方！你看，這個阿難聰明一世，懵懂一時！這麼聰明的一個人，就是在這兒打轉轉，轉來轉去，入了迷魂陣了，不知道出去。

(下期待續)

And as a consequence have pursued erudition and am not yet without outflows. He concentrated on learning at the expense of samadhi. Ananda had reached the first stage of Arhatship, but it is not until the fourth stage that one is without outflows. At the fourth stage one puts an end to birth and death does not have to flow back into the three realms. But in the first stage, outflows remain.

I could not overcome the Kapila mantra. I was incapable of opposing the mantra that came from the Brahma Heaven which the religion of the yellow-haired used – that deviant dharma of those “side doors and outside ways.” I did not have enough strength to counteract it and **was spun around by it and sank in the house of prostitution.** The deviant mantra plunged me into confusion. It was like being stuck in mud and water and I can’t pull out my legs, and I sank as if drowning in the sea. There is another explanation, since the Chinese character for “sank” is also the word for urine: Ananda is indicating that he came in contact with something unclean. He went into the filthy brothel where women sold themselves. He found himself stuck there as if in a cesspool and could not extricate himself.

If the Buddha had not used the Shurangama Mantra to rescue him, Ananda would not have had the opportunity to compile the sutras. If the Sutra Store had been compiled at all, it would have been done by someone else. Ananda would have had no part in it. Fortunately, Shakyamuni Buddha used the Shurangama Mantra to rescue him, so he was able to compile the *Shurangama Sutra* and give us a record of these causes and conditions.

All because I did not know the location of the realm of reality. The realm of reality is another name for the true mind. Why did I sink in the house of prostitution? Because I did not know where the fundamental true mind is. To this very moment, Ananda is still trying to find a location for the true mind. You see, although Ananda is very smart throughout his life, yet he’s now being boggled by his own intelligence! He keeps spinning around and doesn’t know how to get out.

(To be continued ...)

Sutra of the Past Vows of Earth Store [Ksitigarbha] Bodhisattva

*A Simple Explanation by Venerable Master Hsuan Hua
at Buddhist Lecture Hall in San Francisco, on June 13, 1971*

美國萬佛聖城 宣化上人講述於三藩市佛教講堂一九七一年六月十三日

地藏菩薩本願經淺釋

(接上期)

(Continued from issue #280)

到了第二天早上起來，道宣律師就對窺基法師說：「唉！你怎麼一點也不修行，也不打坐，也不用功，晚上躺下就睡覺，打呼打得這麼大聲，還打間岔，令我不能坐禪，也不能入定。」窺基法師說：「啊！你說我沒有修行？我看你才沒有修行。你說天人給你送供！？我到這兒來，天人也沒有來過，我也沒看見。昨天晚間在你這邊住，你用功不好好用功，卻捉蟲子。你捉下兩隻蟲子，你要是把牠捏死也罷了，可是你把牠放在地下，你這一放到地下，就把一隻摔死了，而另一隻蟲子，卻摔斷了兩條腿。摔死的這隻蟲子，就到閻羅王那兒去控告你，所以閻羅王準備派鬼來捉你去審問。我為你說了很多好話，說你是個修道人，希望閻羅王能原諒你，叫那兩隻蟲子托生去吧！這才沒有找你的麻煩，你反而說我打你的間岔，不叫你修行？我看你才真是沒有修行。」

道宣律師想：這兩隻蟲子扔到地上，他怎麼知道？昨晚沒有燈，也沒有什麼，他怎麼知道這件

The next morning, Vinaya Master Dao Xuan told Dharma Master Kui Ji, “Hey! How come you do not cultivate at all? You don’t meditate, you don’t do any practice. At nightfall, you lie down and slept right away, snoring loudly and talking in your sleep. I could not meditate or enter Samadhi.”

Dharma Master Kui Ji said, “Ah! You say I have no cultivation, but I think it’s you who have no cultivation. You say heavenly beings bring you offerings but I have not seen any heavenly being since I have been here. Last night, instead of doing your practice, you were picking lice. You picked two. If you had pinched them dead, then so be it; but you placed them on the ground. One fell and died, the other broke two legs. The dead louse went to King Yama and pressed charges against you. King Yama was about to send some ghosts over to bring you for questioning. I spoke a lot on your behalf. I told him that you are a cultivator and hoped that King Yama will forgive you. I told those two lice to find their next birth. This is how you were saved from getting in trouble. And now you are telling me that I disturbed you, preventing you from cultivating? I think you are the one who truly has no cultivation!”

Vinaya Master Dao Xuan thought, “How did he know about the two lice being thrown on the ground? There were no lights on or anything; how did he know?” He did not dare to argue. Because he keeps the pre-

事呢？於是乎也不敢強辯了。因為他持戒律，不能和人亂講話，人家說他怎麼了，他就忍著，也不辯論。之後，窺基法師說：「我走了，你在這兒裝模作樣修行，我今天不等吃午飯了。」

到了中午，天人陸玄暢又來給道宣律師送供了，道宣律師不太高興地說：「你昨天怎麼不送飯來呢？」這陸玄暢即刻跪下說：「律師！昨天不是不送供，我送供時，卻進不來你這茅蓬，距離這茅蓬四十哩地以內，都是金光燦爛，我睜不開眼睛，沒有辦法看見眼前的路，所以就問土地菩薩，為什麼前面金光閃閃這麼厲害，令我走不上去？土地菩薩說：『在茅蓬裡有一個人，是尊肉身菩薩，活菩薩。』昨天我走了幾轉，進都進不來，所以沒法子給你送供，請你原諒。」

道宣律師想一想，難怪窺基法師做國師，皇帝都相信他，原來是尊肉身菩薩，從此之後他不敢輕視窺基法師了，所以菩薩的境界不是我們可以測度的。

「羸提波羅蜜音」：佛法裡的六度萬行，前面已經講了兩度了，還有四度，第三就是羸提，這也是梵語，中文譯作忍辱，忍辱有生忍、法忍、無生法忍。無生法忍非常的奧妙，有一種法喜充滿。若你證得這無生法忍，那你才是真正嚐到法的滋味，真正明白佛法的奧妙，不可思議。你能忍辱，就能得到波羅蜜；不忍辱，就得不到波羅蜜。

cepts, he did not speak to people casually. Whatever people say of him, he patiently endures and does not argue. Later, Dharma Master Kui Ji said, "I'm leaving, you are pretending to cultivate here. I am not going to wait for lunch today."

By noon, heavenly being Lu Xuan Chang brought offerings to Vinaya Master Dao Xuan. Vinaya Master Dao Xuan, somewhat upset, said, "Why did you not bring any food yesterday?" Lu Xuan Chang immediately knelt down and said, "Vinaya Master, it's not that I did not come to make offerings yesterday. When I came yesterday, I could not enter your hut. There was a dazzling golden light shining within a radius of a dozen miles around your hut. The golden light was radiating so brightly that I could neither open my eyes nor see the road in front of me. I asked the local earth Bodhisattva how come there were golden lights so bright that I could not proceed. The local earth Bodhisattva said, 'Someone in the hut is a Bodhisattva in the flesh, a living Bodhisattva.' I circled around a few times yesterday and could not come in, so I could not bring you offerings. Please forgive me."

Vinaya Master Dao Xuan thought, "No wonder Dharma Master Kui Ji is a national master whom even the emperor believes in. He is a Bodhisattva in the flesh." From then on, he dared not look down on Dharma Master Kui Ji. The state of Bodhisattvas is something we can't fathom.

The sound of *kshanti* paramita. We have talked about two of the paramitas among the Six Paramitas and the Myriad Conducts in the Buddhadharma. There are four more. The third is *kshanti*, which is Sanskrit for patience. There is patience with production, patience with the Dharma and patience with the non-production of Dharma, something extremely wondrous and filled with joy. If you certify to the patience of non-production of Dharma, then you have really savored the Dharma, really understood the wonder and the inconceivability of the Buddhadharma. Being patient, you can reach paramita; being impatient, you cannot reach paramita.

「毗離耶波羅蜜音」：毗離耶也是梵語，譯為精進。有的人誤解這精進是向外道上去精進，其實真正明白精進的，是向佛法上精進。若向外道精進，就只是修無益的苦行。在印度有很多種外道，有一種外道，不吃飯而吃草，學牛的行爲，持「牛戒」。有的外道學狗的行爲，持「狗戒」：狗所不做的事情，他也不做；狗所不吃的東西，他也不吃，狗吃的東西他才吃，這叫做「牛狗戒」。又有另一種外道在灰堆裡睡覺：本來人的身體就是不乾淨的，他呢？還要在人身上增加很多灰塵，在灰塵裡修行。又有一種外道，他說修行要吃得苦，吃得什麼苦呢？要睡在釘床上，這表示他能忍痛，能行苦行……，以上種種叫做外道的無益苦行。像這種他自己認為是很精進的，其實是一種邪知邪見的精進，不是正知正見，所以這種精進是沒有用的。

要在善法上精進，不要在惡法上精進，你要是在惡法上精進，那就是背道而馳，違背道而走路。對善法上精進，例如：拜佛、念經、禮懺、念佛，這都是「身精進」。然後再「心精進」，什麼叫心精進呢？心念茲在茲，時時刻刻都要修行，勤修善法，念念不忘，勤修精進波羅蜜，忘了自己的疲倦。你真正修佛法，就不覺得疲倦，也不覺得餓，也不會受一切不如法的煩擾，為什麼呢？因為你能精進，所以就沒有這些壞的感覺；若不精進，那就會發生毛病。又覺得疲倦，又覺得精神不好，就乾脆睡覺去了，這就是不精進。這精進主要看

The sound of *virya paramita*. *Virya* is also Sanskrit. It means vigor. Some people misconstrue vigor as being diligent with non-Buddhist practices. Actually, those who really understand vigor are diligent with the Buddhadharma. Diligence with non-Buddhist practices is merely cultivating useless ascetic practices. There were many heretics in India. One heretic practice was eating grass instead of rice; keeping the cows' precepts, imitating cows. Another heretic practice was keeping the dogs' precepts and imitating dogs, e.g. not doing what dogs refuse to do, rejecting any food that dogs reject, eating only what dogs eat. These are the cows' and dogs' precepts. Another heretic practice was sleeping in a pile of ash. The human body is already unclean, and yet these heretics pile lots of dust on their bodies and cultivate in the dust. Another heretic practice was sleeping on a bed of nails to show that they can tolerate pain and practice asceticism. These are examples of useless ascetic practices of the heretics. They think they are being very diligent, but it is actually a form of deviant knowledge and deviant view. It is not proper knowledge and proper view. This kind of diligence is useless.

Apply diligence in the practice of good dharma, not in the practice of evil dharma. Diligence in evil dharma goes against the Way. Diligence in good dharma, such as bowing to the Buddhas, reciting the sutras, bowing in repentance, reciting the Buddha's name, constitute diligence with the physical body. Then there is diligence with the mind. What does it mean? In thought after thought, cultivate the Way at all times. Diligently cultivate the good dharma, never to forget. Diligently cultivate the paramita of vigor, forget about your fatigue. When you truly cultivate the Buddhadharma, you will not feel tired or hungry, you will not be vexed by anything that is not in accord with the Dharma. Why? Since you are able to practice diligently, you do not have any bad feelings. If you were not diligent, you will encounter problems. You will feel tired and lethargic; you figure you might as well go to sleep. This is non-diligence. Diligence is primarily based on what you do,

你自己怎麼去做。一切時一切處，要勤修善道，這才是精進波羅蜜。

去年暑假，我講《楞嚴經》時，曾經講過四句偈頌。這四句偈頌每一個出家人都應該記得，佛住世的時候，出家人每天都要念這四句偈頌，時刻不能忘失，所以我在暑假的時候特別講過，我甚至認為想要出家的人應該把它記得，更何況是已經出家的人，更不可把它忘了。這四句偈是

守口攝意身莫犯，
莫惱一切諸有情，
無益苦行當遠離，
如是行者可度世。

守口攝意身莫犯：口不能隨便講話，也不能隨便說是說非。不能說這個好，那個不好；這個好吃，那個不好吃，什麼都不可以說的，這個口要把它管住。攝意，就是把意念總收攝起來，不要叫它東跑西跑。身莫犯，身體不要犯戒，一定要時時刻刻提醒自己是個出家人，不要犯規矩，這叫守口攝意身莫犯。

莫惱一切諸有情：不要惱亂一切有情，令一切的有情生煩惱，這「有情」不但是人，甚至就是一隻畜生，你要是令牠發脾氣，這都是不對的，出家人應該莫惱一切諸有情。

無益苦行當遠離：沒有益處的苦行應當離開遠一點，可是十二頭陀行是應該去做的；而沒有益

such as cultivating the path of goodness at all times and in all places. That is the paramita of vigor.

Last summer when I lectured on the *Shurangama Sutra*, I explained a four-line gatha. Every monk or nun should remember this four-line gatha. When the Buddha was in the world, monastics recited this four-line gatha daily, never forgetting it at any time. That's why I specially brought up this gatha at that time. I even think that lay-people who aspire to be monastics should memorize it, how much more so should monastics not forget it. Here is the four-line gatha.

*Guard the mouth, gather in thoughts,
make no bodily transgressions.
Never annoy sentient beings.
Stay far away from useless asceticism.
Such practitioners can save the world.*

Guard the mouth, gather in thoughts, make no bodily transgressions. Do not speak casually or gossip. Watch over the mouth to prevent it from talking about this being good and that being bad, this being delicious and that being not. *Gather in thoughts* means to reign in all those thoughts so they do not run off in all directions. *Make no bodily transgressions* means not violating any precepts with the body. At all times, be reminded of oneself being a left-home person. Do not violate the rules and regulations.

Never annoy sentient beings. Do not bother or perturb any sentient being, causing them distress. Sentient beings include not only humans, but also animals. It is wrong to make any of them upset. Monastics should not distress any sentient being.

Stay far away from useless asceticism. Stay distant from unbeneficial ascetic practices; but do follow the twelve dhutanga practices. Refrain from

處，不合乎佛法的，就不應該去做。甚至於有外道法自言，可即身成佛，這都不要去學，應該要依照佛法去修行。也不要修「牛狗戒」，這牛狗戒是怎麼回事呢？因為外道行苦行，行得也很苦的，他就開天眼了，開天眼後，看見一隻狗死後升到天上去了，他說這狗升天，那我依照狗去學，也可以升天的，所以他就持「狗戒」。另一外道他得天眼通，看見一隻牛死後升天，所以他就學牛的樣子持「牛戒」。這些外道徒因為沒有智慧，所以雖然修種種的苦行，也沒有益處的，而印度有些外道是這樣的，所以說「無益苦行當遠離」。

如是行者可度世：像這樣行道的人，才可以度世，教化眾生。

(下期待續)

(上承自第13頁)

《金剛經》又說：

一切有為法。如夢幻泡影。
如露亦如電。應作如是觀。

若以色見我。以音聲求我。
是人行邪道。不能見如來。

我們坐禪時，不要被音聲所轉，不要隨色相而轉。有人修行很久，有境界了，但執著境界，這是錯誤的。應該「聽而不聞，視而不見」，不聞不見，才叫不被境界所轉。

(全文完)

practices that are useless and do not accord with the Buddhadharma. Do not study from heretics who claim that they will become Buddhas in this lifetime. Cultivate according to the Buddhadharma. Do not observe the precepts of cows and dogs. What is this all about? Externalists practice asceticism so bitter that they eventually open up their Heavenly Eye. Having opened up their Heavenly Eye, they see a dog ascending to the heavens after it dies; so, they practice what dogs do – dog precepts. Other externalists see cows ascending to the heavens and so they follow what cows do – cow precepts. These externalists in India were short on wisdom. Although they cultivated various ascetic practices, none of these practices are helpful. So, stay afar from useless asceticism.

Such practitioners can save the world. People who cultivate like this can save the world, teaching and transforming living beings.

(To be continued ...)

(Continuing from page 13)

That Sutra also says,

*All conditioned dharmas
Are like dreams, illusions,
bubbles and shadows,
Like dew and like lightning.
You should contemplate them thus.*

*If one sees me in forms,
If one seeks me in sounds,
He practices a deviant way,
And cannot see the Tathagata.*

When we sit in Chan, we should not be distracted by sights and sounds. Some people may experience these types of states after long cultivation, but if they get attached to the states, they are making a mistake. You should "listen without hearing, and look without seeing." If we don't hear and we don't see, that's truly not being distracted by states.

(The End of the Article)

禪七誨語

Chan Session Instructions

宣公上人一九八二年十二月十八日晚間開示於萬佛聖城

Instructional talk given by Venerable Master Hua in the evening of December 18, 1982, at the City of Ten Thousand Buddhas

**老修行為了要了生脫死，
把話頭抱得緊緊的，
沒有一分一秒不是在用功。**

**Those old cultivators, seeking to end birth and
death, held tightly to their meditation topic
and didn't stop applying effort for a single moment.**

這次萬佛聖城又打禪七、又打佛七，但還談不到真正打禪七或打佛七，只是一個練習而已。為什麼？因為習氣毛病使然，曠劫以來人都懶散慣了，突然間叫他去真正修道，是很難辦到的事。在中國高旻寺打禪七的家風，是誰也不能講話，一分一秒也不能缺席懶惰。禪堂是不可以隨便進出的，就算死了，屍體也不能往外抬，只往止單下邊扔進去。

Once again, the City of Ten Thousand Buddhas is holding a Chan session and a Buddha recitation session, but they can't really be called a Chan session and a Buddha recitation session. They are only practice sessions. Why is that? Due to their bad habits and faults, people have been lazy and scattered for many long eons, and if you suddenly tell them to truly cultivate, it's not easy to do. During the Chan sessions at Gao Min Monastery in China, it was the rule that no one could talk, and no one could be lazy or absent for even one minute or second. People could not casually enter or leave the Chan hall, and even if someone died, his corpse couldn't be carried out. It would just be thrown under the meditation bench.

在這兒，你叫人突然這樣用功，是不可能的。從前凡是在高旻寺的老修行，是真把性命交給了龍天了，真為了要了生脫死，所以拼命用功，剋期取證，一刻也不放棄，把話頭抱得緊緊的，由早起二點半到晚間十二點，沒有一分一秒不是在用功，打七期間從不離開禪堂。

But if you asked people here to suddenly start working at that intensity, it would be impossible. In the past, those old cultivators at Gao Min Monastery really turned their lives over to the gods and dragons; seeking to end birth and death, they worked as if their lives were at stake and set a limited time in which to seek enlightenment. They didn't slack off for a single moment, and they always held tightly to their meditation topic. From two-thirty in the morning until midnight, they didn't stop applying effort for a single moment, and they didn't leave the Chan hall for the entire Chan session.

現在既然我們都是初學，能在此訓練已經是很不錯了。雖然念佛比較容易一點，但也不容易，因為沒有休息的時間，總是繼續不斷地念佛。我們打禪七、打佛七，都是引導大家一點一點地往前進步，慢慢訓練得上路了，再努力用功。修到什麼程度？修到如如不動，了

Since we are beginners, it's already commendable we are here practicing. Although reciting the Buddha's name is somewhat easier, it's still not that easy, because there is no time for rest--you are constantly reciting the Buddha's name without a break. In holding this Chan session and recitation session, we are leading everyone forward step by step, gradually easing into the practice, and then applying effort with diligence. What state will we reach in cultivation? We will cultivate until we reach the state of being "thus, thus, unmoving, clear and constantly bright"; unmoving in motion, unmoving in

了常明，在動中不動，靜中不動，在不動中亦不動；靜不礙動，動不礙靜，靜中有動，動中有靜。行住坐臥不離這個，離了這個便是錯過。「這個」是什麼？就是中道了義，生佛、生菩薩、生聖、生天、生地、生仙，都是由它。

用功的人要專心致志，不要被境界所轉。參禪，要記住《金剛經》上的道理：「應無所住而生其心。」這是六祖大師開悟的一個基本道理。多少人聽過、誦過這句話，可是有人開悟嗎？所以當我解釋《金剛經》時，我說：經文依然在，開悟是何人？

六祖大師是個不識字的樵夫，天天只是上山砍柴，但他聽了這句就開悟。因為六祖大師在多生多劫以前已認真修行過，所以一遇到《金剛經》就開悟，可是呢？為什麼我們聽了這麼久，也沒有開悟？這皆因往昔沒有修行，只顧去看電影、看電視、開舞會、吃喝玩樂，不曾研究過經典。

《金剛經》又說：「無我相、無人相、無眾生相、無壽者相。」在坐禪時是不是無我相？無人相？無眾生相？無壽者相？若沒有，就想要辦法掃四相，且要空三心，過去心、現在心、未來心，三心了不可得，又怎麼會有四相呢？

stillness, and unmoving in non-motion as well. Stillness doesn't obstruct movement, and movement doesn't obstruct stillness; within stillness there is movement, and within movement there is stillness. "Walking, standing, sitting, and lying down, aren't apart from this. Once you leave this, you've made a mistake." What is "this"? It's the ultimate meaning of the Middle Way. The Buddhas, Bodhisattvas, sages, celestial beings, earthlings, and immortals all originate from it.

Cultivators must concentrate their minds and not be influenced by external states. In the investigation of Chan, you should remember the principle in the *Vajra Sutra*: "Produce the mind which dwells nowhere." The Great Master, the Sixth Patriarch, was enlightened to this principle. Countless people have heard and recited this sentence, but have any of them become enlightened? When I explained the *Vajra Sutra*, I asked, "The Sutra is still around, but who has become enlightened?"

The Sixth Patriarch was an illiterate woodcutter who chopped wood in the mountains every day, but he was enlightened as soon as he heard this sentence. Because the Sixth Patriarch had cultivated diligently for many lives in many past eons, he became enlightened as soon as he heard the *Vajra Sutra*. Why is it that after listening for so long, we still haven't become enlightened? It's because we didn't cultivate in the past; we only wanted to watch movies, watch TV, hold parties, and eat, drink, and be merry, and we never studied any sutras.

The *Vajra Sutra* also says, "*Be free of the mark of self, the mark of others, the mark of living beings, and the mark of a life span.*" When sitting in Chan, can you be free of the mark of self, the mark of others, the mark of living beings, and the mark of a life span? If not, then you must find a way to sweep away the four marks and empty the three minds of past, present and future. If the three minds cannot be obtained, how could the four marks exist?

懺悔得安樂，懺悔得清涼

Repentance Begets Peace and Bliss; Repentance Begets Serenity and Clarity

恒貴法師開示於二〇一七年十一月二十二日金輪聖寺梁皇寶懺法會後
Instructional Talk by Dharma Master Heng Gwei on November 22, 2017,
at Gold Wheel Sagely Monastery after Emperor Liang's Jeweled Repentance Dharma Assembly

(接上期)

(Continued from issue #280)

我在這裡拜梁皇寶懺的這兩天，突然想到一個人，就是恒偉法師。她是 95 歲往生的。我那天跟大家講起我們的業力很深，很重。為什麼會想到她呢？因為她一生很苦。她 25 歲就守寡。從大陸逃難下來。她曾經告訴我，她有個女兒和一個兒子。但是因為年輕守寡，養不起，她把女兒送給人家了。她就跟兒子住，住一個床位。冬天用報紙來當被子。吃飯有番薯，有鹽巴就已經很好了。

後來她三十來歲、四十歲左右遇到上人的道場。她非常希望能夠出家。她在道場住了兩三年就要出家了。結果師父說：「不行，你現在不能出家，你的業障太重了。」結果她一直等，從三十來歲「的時候就一直在廟上做工。她每次跟上人說她想出家，師父都說：「不行，你的業障太重了。」一直等到她七十多歲，再請示師父她可不可以出家。上人說：「可以。」她都七十多歲了，在廟上那麼勤懇，非常用功地給道場做事情，做了三、四十年，才把業障消完，才可以出家。她親口跟我講過，也確信她是時候該出家了。她九十五歲往生。

These past two days as I was bowing the Emperor Liang's Jeweled Repentance, someone suddenly came to my mind; that person was Dharma Master Heng Wei. She passed away at age 95. The other day I was telling everyone that our karmic forces is very heavy and very deep. Why did I think of her? It's because she had lived a life of bitter suffering. She was widowed at age 25. She fled from war-torn mainland China. She told me that she had a daughter and a son. But being widowed at a very young age she was not able to raise two kids, therefore she gave away her daughter. She lived with her son, sharing the space of a single bed. In the winter she used sheets of old newspaper as a blanket to keep warm. Sweet potato and salt as food, was considered a great meal.

Later on, she encountered Venerable Master's way place when she was in her late thirties or early forties. She was so hoping to leave home. After living in the way place for two to three years, she wanted to leave home. The Venerable Master said, "No, you cannot leave home now. Your karmic obstructions are too heavy." So, she waited and kept doing volunteer work at the temple. Every time she asked the Venerable Master for permission to leave home, she would get the same answer, "No. Your karmic obstructions are too heavy." She waited until she was in her seventies and once more asked for permission to leave home. This time the Venerable Master said, "Yes, you may." She was already in her seventies. This entire time she worked diligently and earnestly with all her strength for the temple. It took her about thirty or forty years to eliminate her karmic obstructions to be able to leave home. She personally told me this story. She knew deep down it was time for her to leave home. She lived until age 95.

爲什麼想起她呢？因爲她往生的時候，我恰好在金輪寺。可能也是在拜梁皇寶懺。我忘記了。我那時候病了，發高燒。後來晚上聽到恒偉法師往生了。就在想我到底要不要回去。我就問一位居士，我說：「你覺得怎麼樣？我回去還是不回去？」那位居士說：「從在家人來看，法師你能夠回去就最好了。」那我二話不說，好，明天馬上回去。我就跟是法師兩個人回去香港，辦理她的後事。

以前，恆益法師是我們的大師兄，她2004年往生的。她當時在香港的殯儀館，也沒有特別要求，就遇到一個最大的堂。後來才知道，恒偉法師當時打了一個妄想：「我往生能夠在這個堂就好了。」沒想到，她往生的時候，就真的在原來的那個堂。她的媳婦從大陸來，參加告別會。她媳婦原來準備來住一個晚上，鞠個躬，馬上就回大陸。但是後來辦完整個法會之後，她告訴香港的居士說，看到法會這麼莊嚴，法師那麼用心，她就不敢動，還是留下來參加全程。所以我覺得一個人的一念，真的很重要。

還有一些老弟子，香港的出家、在家的弟子，對道場非常支持，非常忠心。他們什麼時候都想著道場。恒偉法師年輕還沒有出家的時候，因爲她很困苦，道場就說：「給你錢好了。」她說：「如果我要錢，我去打工好了。我來道場幫忙不要錢。」很多無論出家、在家的老弟子都是這樣子。

(下期待續)

Why did I think of her? When she passed away, I was at Gold Wheel Monastery, probably bowing the Emperor Liang's Jeweled Repentance. I don't remember exactly. I was ill at that time with a high fever. Later that evening I heard that Dharma Master Heng Wei had passed away, I was contemplating about going back to Hong Kong for her funeral. I asked a lay person, "What do you think? Should I go or not?" That lay person answered, "From my viewpoint as a lay person, it would be best if dharma master could make it back." Then and there, I decided to head back the next day. I went with Dharma Master Shr to Hong Kong to arrange for her funeral.

Dharma Master Heng Yi was our senior dharma brother. She passed away in 2004. Without any prior arrangements or special requests with the funeral home in Hong Kong at that time, she was given the largest ceremonial hall at the mortuary. Later on, I found out that Dharma Master Heng Wei had this random thought at that time -- "It would be good if my funeral service could be held at this particular ceremonial hall." Surprisingly, when Dharma Master Wei passed away, she had that same ceremonial hall for her funeral service. Her daughter-in-law came from China to attend the services. She originally planned to stay just one night and to return to China immediately after paying her respects. After the entire ceremony was over, she told a lay person in Hong Kong that after seeing such an adorned dharma assembly and the dharma masters' wholeheartedness in the ritual, she dared not leave halfway through and stayed for the entire ceremony. Hence, a person's thought is really very important.

Some of the senior disciples in Hong Kong, both laity and monastics, are very supportive and very devoted to the way place. They have the way place in their minds at all times. When Dharma Master Heng Wei was a young lay person and living a hard life, the way place offered to give her money. However, she kindly declined, saying, "If I wanted money, I would go find work to earn money. I do not want any monetary reimbursement for my volunteer work at the way place." Many of the senior disciples, whether laity or monastics, share the same sentiment.

(To be continued ...)



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金輪聖寺

2022年1、2月每週法會時間表 Schedule of Weekly Events – January and February of 2022	
日期	法會
1/2 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
1/9 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
1/16 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
1/23 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
1/30 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
2/6 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
2/13 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
2/20 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
2/27 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today

~常將有日思無日，莫待無時想有時~
*Always think of the day as if there is no tomorrow.
 Do not wait until there is no time and try to find time.*